

and shutting immortal souls away from all its divine influences? Every act of Sabbath breaking, tends to this result. It is a deadly arrow, aimed at the vitals of our religion, under the poison of which she already faints, and even dies.

If you love religion, and wish its universal triumph, Remember the Sabbath day, to keep it holy.

J. PORTER.

East Greenwich, July 30, 1835.

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 19, 1835.

LETTERS FROM THE EDITOR.

CONWAY, N. H., AUG. 7, 1835.
DEAR BROTHER—While writing from Portsmouth, I unintentionally neglected to mention our Church in that unimportant within the bounds of the N. H. Conference. The chapel is brick, and very commodious. It was erected while our beloved brother, or, perhaps, I should say, father in the gospel, Rev. S. W. Willson had the charge. This house needs, what is so generally wanted in our churches, places fronting the seat upon which to kneel. It is to be hoped that this important addition to our temples of worship, will be universally adopted in the Methodist congregations. And now we are upon the subject of improvement, let me depart a little to suggest another. I observed in several instances at public meetings, that the preacher who prayed vocally, closed with the Lord's Prayer, and the people followed audibly. There is no composition in the world equal to this production, and I know of no ceremony more devotional and affecting, than its use, by an entire congregation, it is so void of tautology, or profanity, and yet so full of intense meaning!

But, to return from our wandering, to Portsmouth. Notice was given on Wednesday, that an Anti-Slavery meeting would be held in the Free-Will Baptist meeting-house that evening. At the appointed hour, I was there, but no admittance. The trustees had the fear of bricks-bats before their eyes. Sorry am I—heavily so—to say it. I confess that the propriety of such an excuse for keeping out the discussion of any great moral question, coming from the Church of God, I cannot comprehend. It surely is not the spirit of the primitive apostles.

While travelling leisurely to this place, through a valley surrounded by majestic mountains, piled up in sublime confusion, the scenery all beautiful, I espied a low, black, tattered, roof-boarded cottage. Squallid misery appeared to be its inmates. As I rode by, a sign near the door solved the mystery. It was simply, (and oddly, at the present day,) "RUM."

An hour or two since, I had the opportunity of conversing with an honest, but peculiarly ignorant man, who regretted exceedingly his inability to attend public worship on the Sabbath, as the churches were quite distant from him. His own remarks will show the importance of strict attention to children.

"It is in all after life, just as children is brought up. Now, ye see, my father allers used for to be considerable strict. When Saturday even come, my father he would just make every one on us set round the fire, the oldest first, and so on down to the youngest, then he would make us all say our catechism, and then our prayers. When Sunday come, father he would make all on us read so many chapters. He was so peckish like, that all the wood and water must be in the house Saturday. Well, now, I was raised in this ere way, and it don't seem natural for to stay to home Sunday."

I don't give you this to caricature the old gentleman, but merely to illustrate by his own words the force of habit. Yours affectionately.

WHITE MOUNTAINS, AUG. 8, 1834.

DEAR BROTHER—I write from Ethan Crawford's, a being as full of polish, as the hills which surround him.

The "Notch" presents a most sublime spectacle. As we approached from the south, we appeared to be completely hemmed in by mountains. As we advanced, however, they began apparently to open a passage, until we were in the Notch. On each side are huge ridges, with deep gullies. At their base immense masses of rock, tumbled promiscuously together, which from time to time, have rolled from the summit. In 1826, during a tremendous thunder storm, the mournful disaster occurred which destroyed the "Wyllie" family. You will remember, that at night, they heard a rumbling sound, and looking out of the window, saw a stupendous avalanche crushing its way down, in the immediate direction of the house. Certain destruction appeared to be theirs, if they tarried a moment in the dwelling. They rushed out. By one of those extraordinary and almost miraculous providences, which but seldom visit the world, the mass divided before it reached their abode, and rolling down each side, buried the flying, terror-struck family in its ruins. The house still stands; and the course of the avalanche may plainly be seen.

The impression made upon my mind by a near view of these mountains, may be told in the simple, expressive language which I found in Mr. Crawford's Album, inscribed by some passing traveller,

"THERE IS A GOD."

And I would add, "Let all the earth praise him." As an illustration of the extent to which the heart may be hardened, I would mention, that some "fool" (the Bible is my authority for the word in this connection) wrote beneath, "How do you know?"—and that, too, while he saw the hand-writing of the Eternal, as plainly upon these mountains, as did Belshazzar upon the wall. But, alas! "hardness of heart and blindness of mind," appear to be the portion of Infidels.

Friend Ethan gave us a specimen last evening, of what he calls "domestic thunder." He took a cannon out upon a low hill in the vicinity, and produced several discharges. The sound reverberated and reverberated, as it flew from mountain to mountain, appearing as much like thunder, as any thing, which could be produced. But God's voice, speaking in the rattling thunder through the heavens, cannot be imitated. He is alone, and supreme in all his acts. Yours very affectionately.

FRANCONIA RIDGE, N. H. AUG. 10, 1835.

DEAR BROTHER—I have to-day had a splendid view of the celebrated "Old Man of the Mountain." This is, as you well know, a remarkably correct profile of the human face, executed by dame Nature, in one of her freaks. It is about forty feet from the top of the forehead to the chin. Many who have never seen it suppose that it was the rude work of some of the Indian tribes who used to roam the fastnesses of these splendid mountains. But it is only necessary to see it in order to be undeceived. Yesterday, for the first time probably, the veteran had his lonely musings violated. Three gentlemen, after immense labor, succeeded in standing upon his bald, weather-worn head, and there eating a lunch and drinking their wine. As an evidence of their success I saw a small flag waving over his cranium. The old gentleman silently refused to touch a morsel of their good cheer, particularly the stimulus. He is, truly, and exclusively, a cold-water man.

I am now writing, after having returned from a journey of eight hours to the summit of the Lafayette Mountain, in company with several others. The prospect was grand. It appeared as though we had "all the kingdoms of this world and the glory of them" beneath our feet.

"What" we asked of our guide, "is that small speck moving below?"

"Where?"

"Why, just by that little piece of rock."

"That's a man"

When we arrived at the house where we stopped we

found that little note strutting about, ordering his servant lither and thither, with all the swelling consciousness of importance. Yet we mention not this because it is a rare instance. The world is full of these notes, floating in the sunbeam of God's glory, spending their energies for gold which perishes, or for that applause which is more worthless than the whistling wind. But I didn't design to moralize. Very affectionately yours.

THE EDITOR has returned from his journey, and resumed the duties of his office.

A FREIGHT FROM DEAR GILES' DISTILLERY.

The following paragraph is from the New Bedford Gazette, and failed not, when it met our eye, to recall a vivid impression of a certain dream once published in a Salem paper.

Who owns the ship Pallas of Salem? Who fitted her out, under the guise of a temperance ship, to "deal damnation" round the Pacific? Their names should be known, and we hope the friends of temperance will ascertain and publish them, and all their abettors. It is useless to cry "Shame" at such conduct, while the actors lie concealed.

Letters from masters of whale ships at the South Sea Islands, tell tales which place the brand of shame upon our brows. There is one now before us, dated at the Bay of Islands, which says that we cannot conceive of the discount and desertion of men occasioned there by rum. The writer says, "There is a Salem ship now selling rum for \$15 per barrel, and hunting it on all the islands of the Pacific Ocean, the consequence of which is disturbance among the natives, and more especially among ships' crews. This Salem ship, the Pallas, is not allowed by her owners any run for the ship's company; but for the sake of a few dollars sails under the flag of temperance with a cargo of rum in the hold."

The following is extracted from a letter of a correspondent of the Boston Recorder at Paris.

The Methodists in making some considerable progress in France. Two of their preachers, Mr. Newstead and Mr. Cook, have formerly been ministers in the East, in Asia. In the district in the South of France where Mr. C. has been laboring, he counts more than two hundred conversions during the past year. The progress of Methodism is hailed with rejoicing by Christians here, so far as it brings men into the kingdom of heaven. The fact that Mr. Cook is an Englishman, leads me to speak on the topic of the utility of Americans devoting themselves to the preaching of the gospel in France. One or two facts that have come to my knowledge may aid others in forming their own judgments. These facts establish simply the practicability. Mr. Cook was born in England, and did not commence to learn the language, till he was 28 years old. He now performs regular services as a preacher, and his labors, you see are blessed.

MATTHIAS.—In last week's paper, we gave our readers a bird's-eye view of the history of this remarkable impostor. The term for which he was imprisoned, is now nearly or quite closed. We understand the police authorities of New York have determined to prosecute him on the indictments pending against him in that city, immediately on his release from prison.

SELECT PARAGRAPHS.

[Transcribed for the Herald.]

"MEN OUGHT ALWAYS TO PRAY."—I see more than ever, that those who are given up to the conditional prayer, are men of business both for earth and heaven; they go through the world with composure, are resigned to every cross, and make the greatest glory of the greatest cross. On the other hand, if not given up to God in prayer, every cross brings the greatest perplexity, and robs them of the little love and patience they enjoy. To be all alive to God is (as it were) two heavens; to be unstable, and not a whole Christian, is two hells.—Rev. W. Bramwell.

WELCOME, CROSS OF CHRIST.—Where is the cross which Christians speak of so frequently? All that I do for Jesus, is pleasant. Though perhaps I am ridiculed by the gay and thoughtless, for my choice of religion, yet the inward comfort which I enjoy, doubly compensates for all this. I do not wish for the approbation and love of the world, neither for its splendor, or its riches. For one blessed hour at God's right hand, I'll give them all away.—Mrs. H. Newell, at the age of 13 years.

FORMALIST AND CHRISTIAN.—Here is the difference between a formalist and a Christian. The formalist goes to ordinances, but he does not feel the God of ordinances, and this is the reason that most formal people do not care to go to church very often. Who cares to go to the house of a person he does not love? Such persons will only knock at the door, and ask if such a person is at home, and are very glad to hear the servants say, that their master or mistress is not at home. So it will with many persons who go to church and meeting.—Whitefield.

To the Editor of Zion's Herald:

DEAR SIR—A minister of the gospel preaches and prints a sermon, which is greedily bought up and circulated by wine and even rum sellers. The writer expresses, as he avers, to be called a "foe to the temperance cause," and, we think, with some reason. A part of this sermon is intended to be argumentative, and a part of it is merely declamatory. This writer soon finds a reviewer, who, in a religious paper, examines the force of his arguments; and, to the awfully solemn warning and denunciation of the sermonizer, he replies, in part, by a suggestion, offered "in a respectful and gentlemanly manner," that this minister of the gospel is reputed, himself, to be in the habit of using wine, "no doubt with becoming moderation," and the reviewer observes, that he should have been more solemnly impressed, if the preacher had been a cold-water man. This minister of the gospel addresses a note to the Editor of this religious paper, in which he avers, that the charge is "extremely false." In the same religious paper, the note is published, with the following comment by the Editor: "We can assure Dr. Sprague, for whose talents, and learning, and piety, we have the most unfeigned respect, that Theophilus has stated nothing, for which he had not plenty authority, and that no man will be more happy than he, to learn, that that authority was mistaken in the statement."

The reviewer, having the very best authority for the statement, prefixes to the minister's note of denial, a few words, promising to give up that authority if this minister of the gospel will say, that he does not take wine at ordinations and weddings, here a little and there a little; or, if he will admit that he does, the reviewer agrees to argue the question, as to the construction of the words, "habitual use." Hereupon, this minister forsakes the regular (tribunal, after having admitted the jurisdiction, as it were, by his note to the Editor. He forsakes the religious paper. It is "a Methodist paper," in which he "has been attacked." But it was the very same thing, when this minister of the gospel opened a correspondence with its Editor. And whether does this minister of the gospel carry the cause for trial? Into a commercial journal, and there he pours forth the merits of his cause, surrounded by a little army, who are pouring forth the praises of their wine and ale, cider and brandy. In a ranting performance of two columns and more, he touches not the issue. He pronounces an indefinite something to be false—but what? If it be the charge of "habitual use," he has been promised an argument on the construction, if he will admit these facts,—that he uses wine after preaching, and at weddings, and ordinations, here a little and there a little, and that he says it does him good: and if he will deny that this is the case, he has been promised the reviewer's authority, and verily he shall have it.

It is somewhat amusing to contemplate the effect of removing this controversy from a religious, to a secular journal. When a reverend champion of any opinion, which is popular with a certain portion of mankind, turns from the accustomed walk of consecrated men, and throws himself and the merits of a common cause into their hands for protection, he may securely count upon their assistance. No sooner had this minister of the gospel published his stirring appeal, of which it may be said, as it has been said of the sermon itself, that it was "written in a heat, and delivered in a heat,"—no sooner had this been done, than several of the New York and Albany editors began to abuse the reviewer, and applaud this minister of the gospel. The proprietors of certain mud machines (political journals) appeared determined to throw the gatherings of the Five Points in New York, and even the contents of the Albany beer-vats, upon the reviewer's head. "This fellow is a boor or something worse," said one of the brotherhood. He has the impudence to maintain his assertions! Who ever heard of such insolence as this!—Another, not remarkably expert in the use of his machine, exhibits the very words of the reviewer, in which he pledges himself to give up his authority, if this minister of the gospel will deny that he uses wine after preaching, at weddings, and ordinations, here a little and there a little; and to prove such use to be an habitual use, if these facts be admitted. There! cries this editor, this man cannot be "an honest man!" He pledges himself to give up his authority if this minister of the gospel will deny these facts: "How jesuitical!" Who ever heard of holding back the evidence, until the issue was joined! He then proceeds to work the machine with all his might. The mud appears to adhere to the machine and the operator, and some of it falls upon the *protege*; but not a particle reaches the reviewer. This is very provoking; and, becoming convinced that the reviewer recedes not a tithe of a hair from his original ground, the operator exclaims, this is a pestilent fellow; my mud has not the least effect upon him, and I have nothing more powerful to throw. He cannot be an honest man. "How jesuitical!" Dr. Sprague can have no further correspondence with such a writer as this!

Mr. Kingsbury, truth is immutable; an army like that of Xerxes, if they were all Doctors of Divinity, with a whole brigade of hindering editors to support their rear, can neither add to its real weight, or take away.

If this matter has been magnified, beyond its merits, the fault is with the valuable friends of Dr. Sprague.

THEOPHILUS.

CHICAGO TOWN WEST.—The following missionary intelligence, we condense from the last Christian Advocate and Journal. It is of a most cheering and encouraging character.

A revival among these people has taken place, surpassing most sanguine expectations. I never saw any people so uniformly cheerful, decorous and industrious in their devotions, as they are. Our native preachers, exhorters and class leaders are very pious industrious men, and in whom there is placed the most implicit confidence both by the members of our own church, and the people who attend our ministrations. Our congregations are large serious and decorous, and we have received this year as many members on trial upwards of one hundred. The whole number in Society, in this mission is 830.

Our members appear very desirous to learn to read and write in their own language. It is not a rare sight, to see them in small companies, and frequently an individual by himself, making efforts to read the Bible translations, and to write. There are 13 preaching places, at most of which there are Sabbath Schools.

The people are making rapid advances to civilization, have good farms and well fenced. If a man kills another, he is not to be killed in turn, without judge or jury, as has been the mode, but he must be tried by a judge and jury.

C. J. CARNEY.

[From a Correspondent at Portland.]

PORTLAND, AUG. 12, 1835.

DEAR BROTHER—In my last, I promised you a more particular account of the speculations in lands, but must confess, upon inquiry, I find the task too great a one for me to attempt. This city is at present full of strangers, from different parts of the country, whose business generally seems to be, either to enter into the land business themselves, or witness the sport afforded by seeing others driving the trade. I have been informed that sales to a large amount have been effected recently, and some individuals have started for your city, to astonish the people by the bargains they have to offer them. The business seems to be without limit, and all classes and conditions of men, the high and low, the rich and poor, are entering into and prosecuting it with avidity. How it will end, or who will be so fortunate as to draw the highest prize in this lottery, time will determine.

There has been considerable improvement made in the appearance of this place within a year or two past, and buildings are going up in different parts of the city. Some splendid improvements are also in contemplation, which, if successful, must add greatly to the beauty, as well as the business of the place. How do the children of men exhaust their energies in the pursuit of worldly gain, while they continue to neglect the "weightier matters of the law."

The state of religion, generally, seems to be rather low here, from what little observation I have made. The Methodist church numbers, I am informed, upwards of 500 members. Rev. E. WILLY is their preacher this year. They have met with many discouragements of late, having been obliged to give up one of their houses of worship, and witness the indifference and apathy of their former friends. But it is hoped that a brighter day will dawn ere long, and the waste places of Zion be rebuilt. God prosper them!

Yours, &c. H. B. B.

TO CORRESPONDENTS.—If the writer who signs himself "A Friend to Justice," will furnish us with his name, we will publish his queries.

All communications involving facts relative to persons, should be accompanied by the proper name of the writer. How else can we know that we are publishing the truth? If our correspondent who signs himself "Temperance," will give us his name, we will publish his article.

REVIVALS.—We are glad to have it in our power to say, that amid the outbreaks of wicked men in different parts of our country, revivals of religion in various places are progressing. Christians ought to remember in these critical times, that the interests of religion should be held paramount to any other.

The Western Methodist states, that at Natchez, Mississippi, fifty-five have joined the church since the commencement of a revival, under the labors of Rev. J. N. Moffitt, and that it is still progressing.—At Washington, six miles distant, the writer says the work of God in the awakening and conversion of souls, exceeds any thing of the kind he ever witnessed, and that it was not uncommon to see a hundred persons at the altar at once, embracing many who heretofore were the most inveterate enemies of the cross.

We learn by the Christian Advocate and Journal, that at Westport, near Lake Champlain, 20 or 30 professed to have experienced the pardoning love of God at a Camp Meeting, and that at a Four Days' Meeting, held at Brookfield, an aged man of 70 years, who had served his country in a number of offices, both civil and military, with his aged companion, and three children, were happily converted to God, and now bid fair for heaven. On this circuit, near one hundred have been received on probation this year.

The following article was prepared for last week's paper but omitted for want of room.

"ACCREDITED PERIODICALS."—Rev. C. Sherman, a Methodist preacher in Albany, has made an unprovoked and uncalculated attack on our paper, and at the same time

volunteered himself in behalf of Dr. Sprague, by the publication of a Letter in the Albany Evening Journal, of July 29. It is as follows:

"Zion's Herald," a Methodist paper printed in Boston, is not included among the regularly instituted and accredited periodicals of the Methodist Episcopal Church, and of course said church is not officially responsible for the spirit and manner in which it is conducted. (a) Some things have of late appeared in that paper that decidedly contravene the views and measures advocated by the official organs of our church. (b) Among these, if I understand the Herald, is favoring, in agreement with the general fanaticism of the day, the exclusion of wine from the holy eucharist. (c) To show our dissent from this, I need only say, that in one of our leading papers of perhaps unprecedented patronage, a copious extract is made from the sermon of Dr. Sprague, and endorsed as follows: "Is it lawful to banish wine from the sacrament of the Lord's Supper?" On this question we cannot express our views better than they are expressed in the following extract of a sermon from the Rev. Dr. Sprague of Albany, N. Y. (d) But that with which I am more specially affected at this time is, that in connection with a review of the above named sermon in the Herald, a base and unjustifiable attack is made upon the character of Dr. S. and endorsed by the editor. (e) And what appears increasingly censurable is, that the Doctor had addressed a note to the editor, in which he decidedly and unequivocally disavows the practice with which he was charged, viz. the habitual use of wine, the Herald neglects to confess or retract the error to which it has given publicity; but in a little different style reiterates the former declaration. I feel grieved at this, and being unwilling that an impression should rest on the public mind, that an official paper of our church should be proscribed to personal invective and detraction with our organs, I have written the above to disabuse the church of the unpleasant influence she might suffer from such an erroneous impression.

Albany, July 28, 1835.

C. SHERMAN.

(a) Well, suppose it is not responsible; does this affect the truth of what appears in it? Does not Zion's Herald as faithfully exhibit and adhere to the doctrines, discipline, economy and usages of the Methodist Episcopal Church, as any "regularly instituted and accredited periodical" of the Church? Is there not an obvious attempt here to make the character of the paper rest upon something beside its real merits? But we think it necessary however, only to refer Mr. S. and our readers to the caption of our paper, as a full denial of this portion of his letter.

(b) To this unqualified charge we plead "Not Guilty." Will Mr. Sherman point out these "things?"

(c) We excuse Mr. S. here; as he does not understand the Herald. It does not "favor in agreement the exclusion of wine from the holy eucharist." Declarations made at random, are calculated to do mischief.

(d) True, the Christian Advocate and Journal did make this extract; but did they endorse any thing more than the extract? What was the purport of that extract?—Why, that wine ought not to be banished from the sacrament of the Lord's Supper. A thing for which no writer in our paper has contended. But what does the very next number of the Christian Advocate and Journal say? We presume if Mr. Sherman had known, or mistrusted any such thing he would not have alluded to the "copious extract." We give the article below.

(e) Neither of the charges contained in this sentence, are true. It is not true that a "base and unjustifiable attack has been made upon the character of Dr. Sprague,"—nor is it true that any attack at all; justifiable or unjustifiable, has been endorsed by the editor.

(f) In doing this, why select secular newspapers, abounding in advertisements of brandy, gin, rum and cordials? Why not have sent the correction, or defence, to the same paper which made the "attack," as it is called? We would have published it.

In conclusion, we think Mr. Sherman has done himself no credit in voluntarily stepping forward and attacking our paper, for supposed cases of offence, only. And we should hardly think Dr. Sprague needed his assistance, or, if he did, that under existing circumstances, it should have been rendered unasked.

At the time we published the extract from Dr. Sprague's sermon on the use of wine in the Lord's Supper, we had not read the Essay of Professor Stuart, to which allusion is made in the sermon. We have since perused it with no little interest and pleasure; and with the single exception that he does not think that the use of wine is necessary to the celebration of the holy eucharist, it has our most hearty approbation; and even in this exception, we think Dr. Sprague has represented the Professor as speaking stronger language than in reality he has; for though he thinks the use of wine is not essential to the ordinance, he says, "But still I do not think with some of my brethren, that it is expedient to dispense with wine at the table of the Lord. The custom of using it may be so managed, that no reproach, no difficulty, no danger will come to the church or to religion in consequence of it."

The doctrine of the essay is, that alcohol is generated by fermentation, and not by distillation, and that therefore all fermented liquors, equally with those which are distilled, as they will produce intoxication when used immoderately, are to be avoided as common drink; and that consequently the temperance cause can never triumph until all these, *cider, malt liquors, and wine* are banished from the tables of the rich and poor; and in this doctrine we fully believe, as may be seen by several articles we have published on this subject.

This able article is too long for the columns of our paper; but, as it contains much valuable information, we intend to give it entire in the Magazine and Quarterly Review. I hear some one say, whatever else that man might have been, he was a cold friend to the Temperance cause. I will tell you how he evinced his coldness:—he did it by writing his name on the honored list of those who, not long since, subscribed a thousand dollars each, for helping forward that very enterprise. He is no cold friend to the Temperance cause; it is dear to him as the apple of his eye; he is willing to give not only his influence and his prayers, but his money, by hundreds and thousands, to advance it; but he cannot consent to see it built up at the expense of breaking down, or attempting to break down, one of God's own institutions.

If the Doctor really believes, that he has hitherto been a stumbling block in the way of "multitudes" of his fellow Christians, he certainly judges wisely in thinking the stumbling block ought to be removed. How very equitably we might adopt the Doctor's mode of reasoning, in relation to the fitness of showing our repentance for violating Christ's authority in one way, by violating it in another! How very justly might we ask the Doctor, if he thinks it a sufficient atonement, for being a stumbling block in one respect, that he should constitute himself a still greater stumbling block in another. It may be scarcely worth while to inquire, if the Pastor of the Second Presbyterian Church in Albany, does or does not over-estimate the negative influence of his silence, upon "multitudes" of his fellow Christians!

Dr. Sprague proceeds to recapitulate a speech, made to him, by a gentleman in New York. This speech is of considerable length. The Doctor probably wrote it down immediately, or requested a copy for the press; for he gives it in quotation marks, and word for word.—"Sir, nothing has occurred since I indulged a hope that I was a disciple of Christ, which has operated on me so powerfully as a temptation to believe that all religion is a miserable delusion, as the fact that grave ministers of the gospel are trying to remodel, and in effect to blot out, that ordinance in which I have been accustomed to celebrate my Redeemer's death; in connection with the equally astounding fact, that no one of you who are set for the defence of the gospel, has ventured to open his lips publicly to arrest the progress of this impious fanaticism." Ah! methinks I hear some one say, whatever else that man might have been, he was a cold friend to the Temperance cause. I will tell you how he evinced his coldness:—he did it by writing his name on the honored list of those who, not long since, subscribed a thousand dollars each, for helping forward that very enterprise. He is no cold friend to the Temperance cause; it is dear to him as the apple of his eye; he is willing to give not only his influence and his prayers, but his money, by hundreds and thousands, to advance it; but he cannot consent to see it built up at the expense of breaking down, or attempting to break down, one of God's own institutions.

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We, therefore, say, that it ought to be peaceably and

voluntarily abandoned by the masters; and the whole colored population, not turned loose to roam as vagabonds through the community, but receive the supervision of wise rulers, and the protection and control of equitable laws.

And, whereas, we also believe that the North is involved in the guilt and responsibilities of Slavery, inasmuch as our men and money have been employed in the slave-trade; inasmuch as it exists in the District of Columbia and the Territories, over which Congress has the control; inasmuch as many who go from the North become slave owners or slave drivers; and inasmuch as the gospel requires us to remember them that are in bonds, as bound with them. Therefore, we have something to do with it. And, finally, we believe that the constitutional, moral, and Christian efforts are indispensable to its removal; and as we have the fullest confidence in the correctness, safety, efficiency, yet, and expediency of our principles and measures, to peaceably and speedily produce emancipation, we do hereby associate ourselves together, in an Anti-Slavery Society, under the following

CONSTITUTION.

ART. I. This Society shall be called the Wesleyan Anti-Slavery Society, within the bounds of the N. H. Conference.

ART. II. Our object is the entire and speedy abolition of slavery throughout this nation, the elevation and protection of the whole colored population in all their literary, civil and religious rights. We will never resort, or encourage resort, to physical force. We admit, that by the Constitution, the several States have the exclusive right to legislate on the subject within their own limits. We, however, shall aim to accomplish our object by prayer to the God of heaven, and friend of the oppressed; by petitions to Congress for the abolition of the domestic slave trade, and slavery in the District of Columbia, and to admit no new State with it, into the Union—by public addresses—by the circulation of able periodicals and books—and all other measures suitable to remove error and prejudice from the minds of men.

ART. III. Any preacher within the bounds of this Conference, approving the above principles and measures, may become a member of this Society, by having his name attached to this Constitution.

ART. IV. The officers of this Society shall be a President, Vice Presidents, Secretary, Treasurer, and an Executive Committee, to be chosen at the annual meeting.

ART. V. This Constitution may be altered or amended, at any annual meeting, by a vote of the majority present, provided the amendment has been previously examined by the Executive Committee.

ART. VI. The Annual Meeting of this Society shall be held during the session of the N. H. Conference. The time and place to be appointed by the President and Vice Presidents, and notified by the Secretary.

OFFICERS.

J. F. ADAMS, President.

J. PERKINS, Vice Presidents.

E. J. SCOTT, Vice Presidents.

M. SCOTT, Vice Presidents.

C. D. CARNEY, Treasurer.

S. NORRIS, Treasurer.

D. I. ROBINSON, Secretary.

S. KELLY, Executive Committee.

G. PUTNAM, Executive Committee.

S. CHAMBERLAIN, Executive Committee.

C. R. HARDING, Executive Committee.

R. H. DEMING, Executive Committee.

The following Resolution was passed at the recent session of the N. E. Conference.

Resolved, That all the preachers of this Conference be, and hereby are directed to appoint and hold Missionary prayer meetings, on the first Sabbath evening of every month.

